

P R O S P E C T

I N T O

The SPIRITUAL WORLD;

Whereby may be observed,

- I. That all created, active, spiritual Existences are immaterial and immortal; and that Matter, as mere Matter, has no Property of Intelligence belonging to it; but that whatever Intelligence inhabits material Organs may be easily separated from them, but will not thereby cease to exist; from which, Mr. Lock's Belief that the Souls of Men are immaterial, is strengthened; and the Difficulties, he laboured under to ascertain it, removed.
- II. The State of Spirits, when separated from their material Habitations.
- III. The Nature of spiritual Bodies, after the Resurrection, &c.

By BENJAMIN PARKER,*Author of the Philosophical Meditations, The Survey of the Six Days Works of the Creation, &c.*

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THE
PREFACE.

*I*N all Matters of disputed Hypotheses in Philosophy, where the Light of Revelation will any Ways afford Assistance, we ought with Joy and Thankfulness to receive and embrace it.

In all Matters of disputed Propositions from Revelation, where true Philosophy will direct us in the genuine and true Interpretation, it ought also to be embraced and admitted.

And in whatever Cases Revelation and Philosophy shall have an Agreement and Harmony, we may safely give our Assent to Propositions or Hypotheses so enforced.

For tho' such Propositions or Hypotheses may, thro' Series of Ages, have labour'd under Difficulties of being entertain'd, and have been generally opposed, yet a general Opposition is no Argument against their being further enquir'd into.

And when, upon an impartial Enquiry, and strict Examination, Truth shall appear on that Side the Question, which has been before looked upon with Prejudice, thro' the Power of Education and prepossess'd Notions, then such impartial Enquiries will enable the Enquirers, being dispossessed of former Prejudices, carefully to examine, and impartially to receive such Arguments that carry Conviction along with them.

New

P R E F A C E.

Now, whether my succeeding Discourses, which are generally contrary to the common receiv'd Opinions, will admit of a general Assent or not, I must leave for Time to discover, when my Theological and Philosophical Reasonings, to support my succeeding Attempt, shall be weighed in the true Ballance of discerning Judgments; and I cannot but flatter my self, that they will stand a good Chance, where prepossessed Notions and imbibed Prejudices are entirely thrown aside.

But I am sensible how hard it is to establish Truth against these prevailing Obstructions, since this has of late been plainly observ'd from the Difficulties of establishing the Belief and Reception of the Copernican System in Opposition to the Ptolomaic; which, now, after all hot Condemnations of the Copernican, is acknowledged, by all the learned Schools in Europe, to be true even to Demonstration.

Which being enough to silence Bigotry to common receiv'd Opinions, I shall refer my following Discourses to the free Censures of my Readers, and only desire them to receive 'em as ingenuously as they are in the following Work communicated.

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A PROS-



A
P R O S P E C T
I N T O
The Spiritual World.

CHAPTER I.

§. I.



THE admirable Works of the Creation are divided into Beings and Existences, active, and passive ; passively active, and self-active ; self-active Beings are endued with Cogitation, Perception, and higher and lower Degrees of Intelligence.

All passive Beings are altogether unintelligent, and subject to the Will and Power of the Agent
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that acts upon them ; so those, which are passively active, as Sun, Moon, &c. are by the All-wise Creator made Instruments to fulfil the Purposes of his Goodness to his intelligent Creatures, without any Knowledge in themselves of their own Performances, or Existences, and incapable therefore of Self-motion, or voluntary Actions.

§. 2. Yet Matter is capable of such different Modifications as to entertain an Existence superior to its self, that will influence it with Perception, Action and a voluntary Motion ; and this to a numerous Variety of Degrees : But the Matter, thus actuated, when dispossessed of that superior Existence, becomes again altogether passive, and entirely inactive.

§. 3. The Faculties and Powers, then, of Cogitation and Action must be distinct from, and superior to Matter ; otherwise it would be inseparable from it ; but since we find, *de facto*, that any intellectual Faculties inhabiting Matter, may be easily separated from the most curious Structure thereof that it was ever found to possess, it must be far from being an inseparable Property of the very Matter it actuates.

Matter is not, then, the Thinking Faculty, but only the Habitation of it, so long as it continues its Inhabitant ; for when the perceptive, active Powers are dispossessed of this Habitation, the Habitation becomes as entirely passive as the most abject Matter that had never been possessed with any active Intellectuals.

§. 4. Life and Action are therefore only of a spiritual Nature, and not of a material.

Hence,

Hence, the great Omnipotent Creator must be an immaterial, spiritual intelligent Agent, of necessary Existence, and therefore of infinite Existence, Intelligence, Wisdom, and Power ; whereby he has brought into Existence all the active and passive Beings throughout the whole Creation, visible or invisible to us : This must be plain to all rational Creatures, who are endued with the Powers of physical Reasoning, since they must from thence be assured that they have derived their Existence from a first Cause ; and that this first Cause must necessarily exist without Cause, and therefore without Beginning ; the Proof of which *à Priori*, see my *Philosophical Disertations*.

But the Proof hereof *à Posteriori* is plain to all Men, endued with common Reason, from the very Knowledge of their own Existence, and their being endued with Capacities to perceive and act, and Abilities to think and reason.

For we, not knowing how we entered into Existence, or how we came by Reason and Intelligence, and the Capacities we find ourselves endued with, must necessarily conclude, (for it is a necessary Conclusion) that there is a superior, infinitely necessary Existent, and powerful active Being that was the Cause of our Original ; Thus Reason directs us to assure ourselves of this.

And that all Existences besides, that we know, or know not of, whether spiritual or material, must necessarily have derived their Beginnings from his unlimited Power, unsearchable Wisdom, and bountiful Goodness ; under whose

providential Care they and we are continually preserved.

Hence the Knowledge that there is a God must necessarily fall in, as I said, with the Intellectuals of every Being endued with a Capacity of physical Reasoning ; and how far this may reach in Beings of inferior Intelligences, I cannot pretend to discover : But if no Being of inferior Intelligence to Man can discover this, then Man must be a Being of the lowest Degree of Intelligence that can discover it.

§. 5. 'Tis true, we find, in this our relapsed State, even some Men so unaccountably Sceptical as to question the real Existence of what their very Senses testify to them ; and whether every Thing they hear, feel, smell, see, or taste, are not only Phantoms of Imagination : But I presume it would be in vain to expect, that Arguments can reduce these Men to their proper Senses ; tho' I am persuaded, there might be a Method used, that would infallibly make them acknowledge, that there is something real, and that rather than stand the Tryal of bodily Tortures, they would sooner give up their beloved Delusion : To these, then, I shall forbear to use further Arguments.

§. 6. And shall proceed to enquire, as far as Revelation informs us, and Reason agree with it, into the Nature of the Existences of ourselves and fellow Creatures, particularly of the cogitative Faculties ; which are the Directors of our active Principles, and equally impart to us and them the first Laws of Self-preservation.

Now, this cogitative Faculty, as before premised, in us, and our fellow Creatures must be the

the Result of some Principal either material or spiritual ; and whether Matter, as mere Matter, can ever be made capable of this cogitative Faculty has been, and still is, a Dispute, which has not fully been agreed on.

Now, as I have observed, in Matters of Controversy, if we would discover Truth, 'tis necessary to set aside Prejudice, and weigh the Reasons on both Sides ; and where Reasons are given on the one Side, that all the Reasons on the other Side the Question cannot ballance, our Assent to them may reasonably be allowed.

In pursuance, then, of my present Purpose, I shall attempt to prove,

1st. That it is most agreeable to Revelation and Philosophy, that Matter, as mere Matter, however refined, never was, or ever will be, endued with the Faculties of Perception, Thinking or Intelligence.

2^{dly}. that all Men and Animals, that have the Faculties of Perception, Action, and Self-motion, are endued with some spiritual Existences superior to the Matter they actuate from the original Fountain of Self-existence ; and therefore, tho' their material Parts are subject to Decay and Alterations, so as to disinherit their cogitative Faculties, yet that superior Existence which endued them with Perception, and a voluntary Motion is not thereby subjected to an Exclusion from future Existence.

3^{dly}. I shall enquire into the Nature of their separate Existences, as to their *U B I*, Forms or Figures, Extentions and Motions.

4^{thly}. The

4thly. The Nature of spiritualized Bodies after the Resurrection, &c.

C H A P. II.

§. 1. **F**IRST, I attempt to prove, That it is most agreeable to Revelation and true Philosophy, (which must be always inseparable) that Matter, as mere Matter, however refined, never was, or ever will be endued with the Faculties of Perception, Thinking, or Intelligence.

There is no Matter, even, of the grossest Kind, that can subsist, in its present Form, without a spirituous Influence to continue its Cohesion of Parts; nor can any vegetative Substance be encreased in its Growth without an actively passive spirituous Power upon the Elements that administer thereunto: Yet these spirituous subordinate active Powers are unintelligent of their own Acts; so that spiritual Intelligence of the lowest Degree is a superior Part of the Creation to that spirituous Influence; yet this spirituous Influence is found to be absolutely necessary to continue the Cohesion of imperceptible Matter, whether in Metals, Minerals, or Vegetables, as well as it is exercised in the curious material Organs of Animals which are superseded with intellectual, immaterial and active Faculties.

§. 2. It is generally agreed, from the Observations of the Curious, That Matter itself, however altered or transmuted, can never cease to be Matter, after once brought into Existence, into
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how many ſoever Parts it is ſeparated or diſperſed.

And that Revelation confirms this Philoſophy, may be obſerved by the Accounts we have of the general Conflagration of the Heaven and Earth, which are ſaid, not to be thereby annihilated, but changed and made *new* ; and thereby ſo refined that all their Cauſes of preſent Subjection to Alterations will be wholly removed ; of which ſee the 5th Section of my II^d Part of *Philoſophical Meditations*.

And it is alſo moſt agreeable to Reaſon, to judge that infinite Wiſdom would never create any Thing that he did not ſee it would be his Wiſdom to continue in ſome State, Form, or other, tho' it ſhould be ſubjected to ſuch Alterations as were agreeable to that Wiſdom.

And if, from his Wiſdom, we may judge that the material and inanimate Parts of the Creation ſhall not ſuffer Annihilation : Shall we imagine that any of the cogitative Part, after brought into Exiſtence, ſhall again ever ceaſe to exiſt, when the cogitative Part is that only for which the whole incogitative Parts were purely created to be uſeful to ?

And, as before obſerved, the whole material Part of the Creation is ſupported by a ſpirituouſ Influence, which Influence, even that of the Light and Heat of the Sun, I have in my *Philoſophical Differtations* proved immaterial. And yet theſe ſpirituouſ and immaterial Influences acting upon material Subſtances have no Self-preception of their own Actings, but act only paſſively by a ſuperior Agent, and in Subordination to the Will
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of their Author, and therefore in exact Conformity to his Appointment, for the Benefits only of his rational and sensitive Creatures.

§. 3. Therefore the most refined Matter whatsoever can never be endued with perceptive or cogitative Faculties, when even the Cohesion of insensitive Matter, and the Vegetation of incogitative Trees, Plants Metals, &c. are preserved and nourished by an unintelligent spirituous Influence, which, tho' nearest akin to spiritual Intelligence, yet comes so far short of it, that it is only passively active, without Knowledge, Sense, or Perception of its own Nature or Power.

§. 4. Therefore, that which has spiritual Intelligence, and is endued with a Power of voluntary Action, and Self-motion, must necessarily be endued with something more sublime, and of a spiritual and immaterial Essence. From whence I shall endeavour to make it appear in the next Chapter.

C H A P. III.

PROPOSITION *the Second.*

THAT all Men and Animals, that have the Faculties of Perception, Action, and Self-motion, are endued with some spiritual Existences superior to the Matter they actuate from the original Fountain of Self-existence; and therefore,

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Tho' their material Parts are subjected to Decay, and Alteration, so as to disinherit their cogitative Faculties, yet that superior Existence, which endued them with Perception, and a voluntary Motion, is not thereby subjected to an Exclusion from further Existence.

§. 1. It is to be observ'd, as before noted, That the Creator of all Things is an infinite spiritual, immaterial Being, who exists without Cause or Original, and that it is impossible but that such an Existence must ever BE: And that there cannot possibly be any other Existences whatsoever, but what have had a Creation, and derived their Beginnings from the Wisdom and Power of this necessary, independent, self-existent, and infinitely perfect Being.

Therefore all other Existences, whether spiritual or material must derive their Originals from this first Cause, so that whatsoever else have any Existences have enter'd thereinto by the Product of the Almighty Power of that infinite unoriginated Being, who from his absolute Perfections was capable, by his Power, to bring into Existence whatever was agreeable to Wisdom.

So that before, if I may so speak, this necessary Existence began to produce other Beings, whether they are spiritual and intelligent; spirituous, and passively active; or material, and purely passive, none of them could have any Manner or Form of Existence before they received *One* from this infinite and powerful Agent.

Hence all such Existences have their Dependence upon this infinite Agent, and must be by him *created*, and could not be in any Manner

from Eternity ; for whatever had an Original must have an Entrance into Existence ; and whatever was first *created*, Time must therewith commence ; as whatever hereafter may be brought into Being, but as yet has not made its Entrance ; *Time* is at present no Time to that Being which shall be hereafter, therefore there was no Time at all before the first Creation, since Time only respects such dependent Beings, which receive their Beginnings from this unoriginated independent Cause.

So that created Existences only can have respect to Time, and be progressive in their Beings ; for where there is a Beginning of a Being, that Being must be progressive in its Existence from that Beginning, tho' continued to Eternity hereafter ; so that their after Eternity will be ever lengthening ; but where there is no Beginning, there can be no Progression, nor lengthening Eternity past, or shortening of Eternity to come.

Nothing, then, could be from Eternity but **GOD**, whatever else are now in Existences must be by him produced from their before Non-entities, or Non-existences ; as I have prov'd in the Beginning of my *Survey of the six Days Works of the Creation*, lately published.

Thus Matter, and all spirituous Influences, appointed their proper Offices to act unintelligently upon it, must be created : As also all spiritual Intelligences separated from the Divine Essence, whether such as were brought into Beings without material Habitations, or such as have been brought into Being thro' an unparalled and in-
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imitable Modification of Matter prepared for their Habitations.

Whatever, then, has been created must be from a spiritual and immaterial Essence, in whom exists Life and Action necessarily to all Perfection.

And whatever, by his Almighty active Powers, he has, in Wisdom created is either active or passive, intelligent or unintelligent; but we find Materiality inactive and unintelligent.

For Matter of the most refined Kind, can shew no Footsteps of Perception by Self-motion or voluntary Activity; and as this is no Property of its Nature, it could not be created for any Usefulness or Profitableness to itself, and therefore was properly made passive to be ready for such Uses as the intelligent and active Part of the Creation should have Occasions for it, either to exercise their Times and Labours upon with advantageous Views, or where any active spirituous Influences proceeded from it, those influences are, by the Alwise Creator, so fixed and established as to answer all their other necessary Occasions.

But the active intelligent Faculties in material Bodies must necessarily be superior to the Matter they actuate, or to any spirituous Influences proceeding from any material Substances, since both the Bodies of Men and other Animals, when they become emptied of that superior Existence, either by accidental Detriment, or by a natural Decay thro' Age, cease to be intelligent or active, and become as entirely passive, as the very inanimate material Substances, which had before been passive to their Use and Service.

Now as there are spirituous Influences void of spiritual Intelligence, which have no manner of material Effluvia carried along with them in their passively Actings, except by being incorporated with the Elements in which, and with which, they are appointed to act, How can it be imagined that the most refined of material Substances, as mere Matter, were ever designed by the *Great Author of Nature* to have any manner of Perception; since what is created either entirely passive, or only made unintelligently and subordinately active, could never receive any Pleasure but Pain from Intelligence?

For voluntary Activity is a Consequence of Intelligence; but if Machinery Activity could be accompanied with Intelligence, it would be forced to act involuntarily and without its own Consent, and therefore give it Pain in its Actings; so that it could not be agreeable to infinite Wisdom to give Intelligence without voluntary Activity.

§. 2. The discerning Mr. *Lock*, in his II^d Volume of *Humane Understanding*. Chap. iii. in his Notes upon Sect. 6. tho' he does not perfectly determine the Immateriality of the Soul, yet confesses, that it was to the highest Degree probable, that the thinking Substance in *us* is immaterial; yet, tho' *he* could not see it demonstrable from the Principles of Philosophy, he should with Joy receive such a Demonstration.

Now if the Nature of the Enquiry would not admit of perfect Demonstration, from philosophical Principles, (as I hope to prove it will, to the highest Degree of Probability at least) the
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Determination, amongst Men of Reason and Judgment, must be founded upon the Reasonableness of the Hypothesis and its Agreeableness to Revelation.

And as I have impartially made my Enquiries into this Subject, so I shall lay down the Reasons, which have prevailed with me to believe that the cogitative Faculties, in all Men and Animals, are immaterial and immortal : In Pursuance of which I shall first attempt to remove the chiefest Objections that seems to lie in the Way.

Now, Mr. *Lock*, as above observ'd, believed the Soul's Immateriality was in the highest Degree probable, and the chiefest Difficulty he labour'd under to cause his questioning of it, appear'd to be this ; His observing from the Words of *Solomon*, *Eccl. Chap. iii. ver. 19, 21. That which befalleth the Sons of Men, befalleth the Beasts, even one thing befalleth them, as the one dieth, so dieth the other, yea they have all one Spirit, who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth down to the Earth ?*

“ In which Place, says Mr. *Lock*, it is plain, “ that *Solomon* applies the Word Spirit to a Substance out of which Materiality was not wholly excluded, unless the Spirit of a Beast that “ goeth down to the Earth be immaterial.”

So that it appears, that Mr. *Lock*'s Scruple, concerning the Immateriality of the Soul, depended upon his prepossessioned Notions, that the Souls or Spirits of Beasts, or our Fellow-Animals, are mortal, and therefore material : “ For, “ says he, in the same Note, in Argument with
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the Bishop of *Worcester*, " Here I take Liberty
 " to observe, that your Lordship allows Brutes
 " to have Sensation; it will follow, either that
 " God can or doth give to some Parcels of Mat-
 " ter a Power of Perception or Thinking, or
 " that all Animals have immaterial, and conse-
 " quently, according to your Lordship, immor-
 " tal Souls, as well as Men; and to say that
 " Fleas and Mites have immortal Souls as well
 " as Men, will possibly be look'd on as going a
 " great Way to serve an Hypothesis."

From which Reply it appears that the Consequence, which Mr. *Lock* plainly saw would be drawn from this Hypothesis, *viz.* That whatever is endued with Sensation, or Perception, Action, and voluntary Motion, it must be from an immaterial Principle in that Existence, tho' the Subject so actuated be of material Organization: Which, says he, if this should be allowed, then the Consequence is, Beasts must have immaterial and immortal Souls as well as Men.

But if this is an unavoidable Consequence, must we therefore give up the Hypothesis, which is only to be given up on Account of such a Consequence, and which otherwise is confessed, by Mr. *Lock* himself, to have the highest Probability in Man.

But if Mr. *Lock* would sooner give up this Hypothesis, which he acknowledged had the highest Probability concerning the Immateriality of the Souls of Men, and yet allow them to be immortal, tho' material, because *Solomon* had said, they had all *one Spirit*. Then from this Proposition, that Men and Beasts have all *one Spirit*

Spirit, and from the Hypothesis, that they are both material Spirits, no Consequence will follow to prove the Souls of Men are immortal only, and the Souls of Beasts mortal: So that except it could be proved that the one was immaterial and the other material, the Consequence of the Hypothesis subsists for the one as well as the other.

I suppose the chief Difficulty which Mr. *Lock* might labour under concerning the aforesaid Quotation from *Solomon*, was how to reconcile the last Verse quoted, where after he said, *Yea they have all one Spirit*; he adds, *Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth down to the Earth.*

But I humbly apprehend that if the Prepossession of the prevailing Notion of the Spirits of Beasts being annihilated, when forced from their material Vehicles, was not strongly predominant amongst the Generality of Men, it would be easily perceived that what *Solomon* there spoke will amount to no more than this, *viz.* That the Spirit of Man only distinguished him of an higher and more sublime Intelligence than the Beasts, or his other Fellow Animals, and therefore of a superlative Penetration, and capable to receive more advanced Degrees of Knowledge and Pleasures, when released from the bodily Organs, and this he expresses by his Spirit going upward, or his being raised to higher Degrees of Perfection in Knowledge and Pleasures, than the Capacities of the Beasts were capable to entertain.

For the Spirit of a Beast going down to the Earth, only shews their Incapacity of Advancement

ment in such Knowledge and Enjoyments of Angelical Pleasures, which the superior Composure of the Spirit of Man, in his original Creation above the Beasts, was naturally and purposely qualified to receive. And therefore from this Difference of their properly adapted and distinguishing Qualifications it is, that the Spirit of Man is said to go upwards, and the Spirit of the Beast to go down to the Earth : For the Spirits of Beasts being not adapted to such high Intelligences as Men's, they must remain under their lower Degrees of Intelligence and Cogitation, which suited the Capacities and Intentions of their first Creation ; in which, notwithstanding, they will remain perfectly satisfied with the Ease and Liberty they will then enjoy, being as much as their Capacities were capable to receive.

Now the Difficulty, as before observed, that Mr. *Lock* seemed to labour under, was how to reconcile the Immateriality of the Spirits of Beasts with those of Men, and yet allow the one immortal and the other mortal, since if they were both proved immaterial they must necessarily be both proved immortal, and that therefore rather than allow theirs immortal he would sooner chuse to allow Men's Souls also of the finest material Substances, tho' he acknowledged that it was to the highest Degree probable that they were immaterial, but because of the Consequence, of their having *one Spirit* with the Beasts, and their Immateriality proving their Immortality, as well as those of Men ; therefore he sooner chose to allow Man's Soul material as well as the Beast, and to resolve Man's Immortality into the Will of God only :

only: The Consequence of this I have before considered.

It now remains that I endeavour to remove the stumbling Block that seemed to detain Mr. *Lock* from the Entertainment of this imagined frightful Hypothesis, which, from his own Words, is clearly seen; for, he observes, if it be granted, That whatever Matter is so modified as to entertain Perception, Action, and Self-motion, it must be endued with something superior to the most refined Matter, and be from a Principle of Immateriality. "Then, *says he*, Fleas and Mites must "have immortal Souls as well as Men: But that "they have, *says he*, will possibly be looked "upon as going a great Way to serve an Hypothesis."

Upon which, I do not find but both Mr. *Lock*, and his Lordship leave the Matter undetermined, as neither of them seeming inclinable to maintain the Consequence: But it is not the Consequences of an Hypothesis, as, I have before observed, that can prove an Hypothesis false, and which otherwise carries the greatest Probability, except the Consequences can suffer no rational Vindication: But as, I think, I have proved, or shall hereafter prove, the Consequence to the highest Degree vindicable, I hope it will appear, to the highest Degree probable, that Fleas, Mites, &c. have immortal Spirits.

I know the Allowance of immortal Spirits, to such despicable Animals as Fleas and Mites do now appear to Men, put Mr. *Lock* to a Stand, and to question from thence, whether the Hypothesis that was attended with such a Consequence

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might be allowed, and knew, that except his Lordship would allow it, he must be drove to give up his Hypothesis, which he supposed he would sooner do than defend the Consequence, because he believed him, as well as himself, to be of the general received Opinion to the contrary.

But, as I said, general received Opinions cannot prove an Hypothesis false, no more can the Consequences of them for their being generally rejected ; therefore reasonable Arguments ought to ballance our Judgments before general received Notions, and the Prejudices of first Persuasions.

Thus having considered the Intent and Import of the Words of *Solomon*, upon which Mr. *Lock* seemed to stumble ; I shall next consider the Words of *David*, *Psal. xlix. 12. Man being in Honour, abideth not, he is like the Beasts that perish.*

This is so general an Objection to this Hypothesis, that this must signify their Exclusion from further Existence after this Life, that I thought proper here to give it a distinct Consideration. (Intending first to shew, that this Hypothesis is not contradictory, but agreeable to Revelation, and then to confirm it from philosophical Reasonings.)

For that this, and all other Places of the Scriptures, that mention the Beasts that perish, can signify no more than their perishable Condition in this Life, from their Subjection to Vanity by Man's Transgression, and his now Authority over their Lives, will plainly appear by the Sequel.

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And to remove the present Scruple upon these Words, let it be considered, how common it is for the Scriptures to use the very same Expressions upon several Occasions upon Man's Account, even, upon his own Subjection to Mortality, as in 1 Sam. xxvii. 1. *I shall now perish one Day by the Hand of Saul.* Esth. iv. 16. *If I perish, I perish,* says Esther, when she was to go into the King, contrary to Law, to save her Country People. And Job iv. 9. *By the Blast of God they (the Ungodly) perish.* And xxxiv. 15. *All Flesh shall perish together, and Man shall turn again unto Dust.* Eccl. vii. 15. *There is a just Man that perisheth in his Righteousness.* Isaiah lvii. 1. *The Righteous perisheth and no Man layeth it to Heart.* Micah vii. 2. *The good Man is perished out of the Earth.*

So that no Conclusion can be drawn from the Expression, *He is like the Beasts that perish*; that, therefore they will cease to exist, since you see the very same Expressions are used upon the perishable Condition of Man's present State, and, I think, no one will argue, that these Texts instruct us by these Words, *Perishing*, spoken of Man, that Man, by this perishing shall cease to exist. And that the Expression of the Beasts perishing do not thereunto relate, as has been generally understood, I think, will plainly appear from what St. Paul affirms in his 8th Chap. of his Epistle to the Romans from ver. the 19th to the 23d. *For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God. For the Creature was made subject to Vanity, not willingly, but thro' him who hath subjected the same in Hope:*

Because the Creature itself shall also be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God. For we know, that the whole Creation groaneth and travaileth in Pain together until now : And not only they but ourselves also, which have the first Fruits of the Spirit, even, we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Bodies.

§. 3. Having obviated the Objections that have been, and generally are, made from the Scriptures to my present Hypothesis, or Proposition; viz. That whatever is endued with Perception, voluntary Action, and Self-motion is actuated with something superior to Matter, which must be therefore perfectly immaterial and immortal.

I come now to consider what St. Paul plainly affirms in the above Verses, which will support my Interpretations before put upon those Texts, that have, by some Commentators been urged to speak what was not intended by them ; but when what has been produced to deny a Proposition is fully cleared from the Sense that has been put upon it to that End ; then such Interpretation can have no Force, nor be opposed to an Affirmative of the Proposition ; but the Affirmative will stand in Force, and not be obliged to a strained Interpretation, to make it conformable to the darkened Sense put upon such Scriptures that have been otherwise supposed to contradict the plain Sense, which these Texts carry along with them.

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The Expressions of the Beasts that perish, you have seen, can only signify their Subjection to Vanity; viz. to perish, or lose their present Lives by the Will of Man: But here St. Paul plainly tells us, That they shall have a Deliverance *from the Bondage of Corruption into the glorious Liberty of the Children of God.* Which can signify no less than their being delivered from their present Slaverys and Oppressions (in this their perishing State) they here groan under, thro' the arbitrary Authority Man here exercises over them, not only to a perfect Freedom from any further Apprehensions of Slavery and fearful Servitude, but also to a full and compleat Liberty, to enjoy the Pleasures that their Capacities are capable to receive from the reciprocal and mutual Love, that shall for ever, then, subsist between them and the Sons of God: When the Sons of God, by the Redemption of their Bodies, to a more glorious State than they fell from, shall then, with pure Love, grant them all the Indulgences, Freedoms, and Liberties, that their Capacities are capable to receive any Pleasures from.

But, as I have before observed, their Capacities were never calculated to enjoy those inconceivable Pleasures from the original Fountain of Creation as *Man*; in whose Image, *Man* only, of all the Inhabitants of this Globe, was formed, and was thereby made God's Representative, and the Governor of the whole Animal Creation of the Earth: And as by his Transgression he had subjected every Creature, or the whole Creation, to Vanity: For the Creature itself was made subject to Vanity, not willingly, viz. not by any

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Act of its own Choice ; therefore Man's Redemption, and more glorious Restoration by Christ, has revived a sure Hope of the Creatures Deliverance into their glorious Liberty : *For we know that the whole Creation groaneth and travaileth in Pain together until now. And not only they, but ourselves also, which have the first Fruits of the Spirit.*

Here let us observe, that the Apostle speaks of Creature and Man, as distinct from each other ; *For we know that the whole Creation* (or as it is in the Margin of our Bibles, *every Creature*) that is, every created Existence, in the whole Creation, visible to us, *groaneth*, that is the intelligent Part thereof ; *and travaileth*, that is the passive and unintelligent Part of it, *in Pain together* ; the one in Feeling, and the other in Vicissitudes of Changes ; *until now*, or in their present Circumstances : Then to make the Distinction between Man and other Creatures, he adds, *and not only they, but ourselves, (we Men) also, which have the first Fruits of the Spirit, groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Bodies.*

What can be more plain, than that this must be spoke of distinct Kinds of Beings, where the one has Advancement in spiritual Knowledge and Intelligences above the other, and where those of the lower Degrees thereof had been subjected to Vanity by the Will and Transgression of the higher ; but upon the Redemption of the higher, the lower, that had been subjected to Vanity by their Transgression, should (and very reasonably too) by their Redemption be also delivered from
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the Bondage of Corruption, into the glorious Liberty, that Man's Redemption had entitl'd them to?

This Passage of *St. Paul* does sufficiently vindicate my former Explication of those Texts from *Solomon*; and *David's* speaking of the Beasts that perish, and make it plainly appear, that thereby it is not to be understood, their ceasing to exist in their intellectual Faculties. And that I am not singular in my Judgement in the Interpretation of *St. Paul*, you may find the Rev. Mr. *Baxter*, in his *Comment upon the New Testament*, observe from these Verses, that by the Word *Creature*, the brutal Creation was signified: Also, the Rev. Mr. *Bolton* in his Sermons upon the 8th Chap. of *Romans* maintains, and by many substantial Arguments proves the same, and produces many learned and pious Authors of the same Persuasion: So likewise the Rev. Dr. *Sherlock*, in his excellent Book upon Death, upon quoting the 22d Verse of this 8th Chap. of *Romans*. *For we know that the whole Creation*, after the Words, *WHOLE CREATION*, he subjoins in a Parenthesis (which must needs signify the whole visible Creation) and therefore what the Margin of our Bibles denotes every Creature.

So that it appears that Revelation agrees with Reason and Philosophy to strengthen the Proposition, I have here undertaken to prove to the highest Degree probable.

And as Reason and true Philosophy are necessary Guides to direct our Understandings in our Searches into the true Intent and Meaning of the Scriptures, I shall further consult this Proposition

tion as an Hypothesis in Philosophy, and examine its Agreeableness with Reason.

C H A P. IV.

S. I. **A**ND herein, I shall first consider, the Nature of the Case from God's infinite Wisdom and Goodness, which must necessarily be exercised in every individual Part of his Creations: So that wherein the greatest Wisdom and Goodness appears in the Exercise of Omnipotent Power, and unlimited Mercy; that Side of the Question that shews the greatest Exercise of these Attributes, in a disputed Hypothesis, may certainly be most safely adhered to.

I would then enquire, Whether it would appear more wise for a Being of infinite Perfections, Knowledge and Foresight to bring any Beings into Existence, which he foresaw would be his Wisdom again to annihilate? Would not this be to suppose, that he could only create them to serve some particular End for some other Beings, that he had made their Superiors, and that they had no End to serve of their own, after their Servitudes in their Subjection to Vanity?

Inactive Matter, which is of no Use to itself, it would be equal to it, as to its own Being, whether it existed or not, because it has no Perception to covet its own Existence, and yet, as the Wisdom of God has brought it into Existence, it is generally agreed that it will for ever continue in Existence in some Form or other. But those
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Beings endued with Life, are as capable as ourselves of Pleasure or Pain arising from the Organs of Sensation.

We likewise find in every Animal the strongest Inclinations after Self-preservation, and the greatest Dread of seeming Destruction, and that it is most terrible to them to think of the Dissolution of their present State. Must it not then be more dreadful to think of not *being* at all, supposing them capable of that Extent of Thought?

For tho' some Men, thro' a Misapplication of their Reason, have, even wished themselves out of Being, and some, thro' a Disorder of their intellectual Faculties, have been their own Executioners; yet we could never discover any of the brutal Creation, under the most abject, debased Figures, Forms or Circumstances, but they have constantly, with the utmost Circumspection, taken Care of their own and their Progenies Preservations, which must shew that, even they covet to preserve their own Continuance in that Existence they find themselves in, in whatsoever Species or Circumstances they are.

And can we suppose, that God, in infinite Wisdom and Goodness, would create such numerous Species of Creatures, and endue them all with such intire Satisfaction, in their different Stations and Capacities, as that they should all equally covet and strive after a Continuance of their present Existences, even, under their Subjection to Vanity, while they are our Vassals, and liable to perish by our Wills and Pleasures; and when they have answer'd our Wills here only, that they shall than be excluded from further Existence,

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when they so dread an Exclusion from their present, that they would rather chuse to continue such as at present they enjoy ?

Let it be consider'd, whether this would appear an Act of so much Wisdom and Goodness in the Great Creator, as the Hypothesis I am now defending; to create such numerous Species of Creatures, with Faculties to covet their present Existence, and yet have no Design to continue therein their perceptive Faculties, which he has given them to breathe after it, but to destroy and annihilate their superior Parts ?

And if, as before observed, Matter, as mere unintelligent Matter, will not cease to be Matter in one Form or other, when once brought into Existence : Can it be thought more Wisdom in God to continue its Existence, than to continue the Existences of the Intellectuals of all Animals, that he had endued with those superior Faculties ?

Can we imagine that it will be agreeable to his Wisdom and Goodness to annihilate or take away these perceptive Faculties, which he had given them so much Desire to continue and enjoy, when, only by them they had served the present Purposes of their Governor, *Man* ; when he had made the Enjoyment thereof so dear to themselves, and might also hereafter be rendered more advantageous to their Governors, with entire Satisfaction to themselves ? I submit this to your own Answer.

§. 2. Now all Animals, as I have observed, even of the most despicable Forms, and Use to us, are as fond of their own Existencies, and seek

as equally to preserve them, as those of a seemingly more valuable Rank or Station ; for in whatsoever Degree, Rank or Specie they are created, they could not have been the same identical Beings of any other Kind, but must either be of that Species they are created, or else not be created at all ; for the Spirit or Soul in one Animal could not be the same identical Soul in another Specie, nor act in any other Sphere ; and therefore that Body in which it received its Existence is only and properly adapted to its State and Circumstances : Thus the Spirit of a Butterfly could not occupy or subsist in the Body of a Bee, nor that of a Bee in a Butterfly.

But we find the Bodies and Spirits of all Animals so properly adapted to each other, that there is that Fitness and Harmony in their present Union, that each Animal is entirely satisfied with their own Manner of Existence, and dread to be turned out of it, notwithstanding their Manner of Life seems ever so despicable and mean to us ; from whence it is undeniably plain, that they covet to continue in Existence, let their Circumstances appear to us ever so abject, and tho' under their present Subjection to Vanity, and continual Fears to perish, as to their present State, thro' us, or some other Fellow Animal of greater Strength, or more voracious than themselves.

Now, if it be an Argument, as is generally allowed, that because it is natural in Man to dread Non-entity, the Consequence is, there is a future State for *him* : If then all Animals covet Life and Existence, they may be truly said to abhor Non-entity ; therefore there is a future State for *them* :

For if the Conclusion hold for the *one* it must for the *other*.

§. 3. I shall next answer some Objections that have been made against this philosophical Hypothesis.

Some Men take Offence at this Hypothesis, and say, *If the Souls of Beasts shall be immortal, they have certainly the Preference to Men, in that they are not capable of so much Reason, as to become culpable for their Actions, and therefore not punishable in another Life; but as they (Men) may render themselves liable to Punishments in a future State, by their Actings in this, contrary to the inward Rectitude of their Minds, so rather than feel the inward Apprehensions of these Fears, they had rather that God had made them Horses, Dogs, or the like.*

In answer to this I shall *first* observe:

God could not have made any Animal other than he hath done; neither *Horse* nor *Dog* could have been made a *Man*, nor could a *Man* have been made a *Horse* or a *Dog*; their Species are quite different, and their Sameness distinct; the very difference of the *Kinds* is a perfect Barrier to the *Change* of their identical Properties: 'Tis sufficient that God has so adapted every one to their own Kinds, as every one is satisfied with their own Shapes, Offices, and Appointments, which are so justly adapted one to the other that they all equally observe the Laws of Self-preservation, according to their different Forms, and different Ways and Manners of seeking it.

But allowing them to have a future Existence, and here under no Consciousness of their Actions,
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and therefore not punishable for any: Are they therefore to be envied by us, or are we to wish we could have been made like them?

To have been one of them, it is impossible you could, to be the same identical Person. And it must be a mean Way of thinking, to wish ourselves of lower Degrees of Intelligence than God has created us. Few Kings and Potentates, advanced to an imperial Throne, would be willing to exchange their State of Life with the meanest of their Subjects, notwithstanding their Kingdoms do commonly involve them in more Perplexities than ever the meanest of their Subjects are acquainted with, and could no more bear than the King could comply to the State of Life of such a Subject; and therefore it is reasonable that each remain best pleased with their present Station.

And there is no Man has any Occasion to terrify himself with the dreadful Apprehensions of future Punishments, who does not maliciously oppose the extensive Offers of God's Mercies, in the universal Redemption of Mankind, by his ever blessed SON, who ever lives to make Intercession for us: Christ lays no unreasonable Commands upon us: *His Ways are Ways of Pleasantness, and all his Paths are Peace*: For what is it that God requires of thee, O Man, but to do justly, to love Mercy, and to walk humbly with God. Or as our Blessed Saviour himself expresseth it, *To do to all Men, as ye would they should do to you*; which is so reasonable a Duty, (wherein is comprehended the Law and the Prophets, and indeed the very Gospel Dispensation) that no rational Being can judge it to be an unreasonable Injunc.

Injunction. And he who does but sincerely endeavour to observe it, needs not be under any fearful Apprehensions of becoming obnoxious to future Punishments, or of coming into a worse Condition in a future State than the Beasts, that are here subject to *perish* by us, or one another.

How mean, cowardly, and pusillanimous must it be, then, for any Man to reflect upon God for having endued him with a Spirit of a more noble and enlarged Capacity than his inferior Fellow Animals, who are here subjected to our Wills and Services? And who can envy them a future Existence because they cannot have a *worse* than what they have here? Surely our mutual Concern for them can be no less than to wish them all the Pleasures hereafter, that their Natures are capable to receive, as well as to use them with all the Indulgences here, which the Dignity of our advanced Understandings, where the Image of God is not quite defaced in humane Nature, will mutually direct.

§. 4. There are others, that have objected that, *If the Beasts, and all obnoxious Animals will have any Existence in a future State, How can it be justifiable for us to take away their Lives, and to make Use of the Flesh of some for Food, - and to destroy at our Pleasures such Multitudes of Animals that are noxious to us?*

I answer,

The Consequence of Man's Relapse from his Original Purity has rendered these Things necessary to the present Situation of their and our own
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Subjection to Vanity: But in Christ there is a Promise of a Restitution of all Things.

But there could be no such Restitution except our present Subjection to Vanity be removed, but as that cannot be effected for us in this Life, it is absolutely necessary that our intellectual Faculties should be first separated from these material Vehicles of Flesh and Blood, so that we, or they could have no Restitution from our Subjection to Vanity and Misery, but thro' the Gates of *Death*, or by a Separation of the present Union of Body and Soul; and as *Man* was made the Governor of the whole Animal Creation of the Earth, all Animals were put in Subjection to him, and were, by his Transgression subjected to the Bondage of Corruption, so their Lives have been put into Man's Power; but the Issues of Man's Life and Death God hath reserv'd to himself: And as the whole Animal Creation were made subject to Man, and by Man have been render'd liable to Death, and subject to Vanity, tho' they may still each of them covet a present Existence in Life; yet God, who knows that their present Lives are here but burthensome to them, and purposing their Deliverance by their *Deaths*, has allow'd Man the Prerogative to have the Issues of their present *Lives* in his Hands, as it may best suit his Purpose to take them away, provided they do it not with Delight, and an insulting arbitrary Pleasure to turn it to an Act of Cruelty; since, in his Wisdom, and tender Mercies, which are over all his Works, he has reserved for them a future Deliverance from their Bondage of Corruption, which will sufficiently compensate

sate them for their present Sufferings; for says, St. Paul, in the 8th Chap. of his Epistle to the Romans, ver. the 18th, which immediately proceeds those before quoted, *I reckon that the Sufferings of the present Time are not worthy to be compared with the Glory which shall be revealed in us*: Which from the succeeding Verses before considered, I think, plainly appears to relate to the Creatures present Sufferings, as well as Man's, since it immediately follows: *For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God. For the Creature was made subject to Vanity, not willingly, &c.* So that tho' they are subject to Vanity and Death by the Transgression of their Governor, Man, and to the Suffering of such Miseries that are the Consequences thereof, yet, even, by Death their Deliverance from their present Sufferings is brought about, so that their present Sufferings, as well as ours, are not worthy to be compared with the Glory which shall be revealed *in us*; or manifested *in us*; which Manifestation *in us*, the Creature earnestly waiteth for, to enjoy the reflected Benefits that will from thence naturally flow to them.

§. 5. And now, I think it will appear more honourable, wise, and just, that the infinite Creator has thus ordered the Course of Nature, to restore every perceptive, active Animal to a State of Ease and Rectitude, rather than that he should create such numerous, perceptive, active Beings, with a View for a short Time to make them our Vassals and Slaves only; and then again to annihilate all their perceptive and cogitative Facul-

Faculties, and never make them capable of uninterrupted Satisfaction to themselves for the Services and Slaveries they were here to Man, and thro' Man subjected.

But why most Men will allow that all incognitive Matter, and therefore the material Bodies of all Animals will for ever exist in some Form or other; or that the Wisdom of God exercised in the Creation of Matter was such, that it would not be his Wisdom again ever to annihilate it; and yet at the same Time, that these Men should imagine, that he should ever annihilate any of these spiritual Existences, that he had super-added to some certain Portions of it, and to which he had given the strongest Desire of Continuance in Existence; I say, it is to me a Wonder, how these two Hypotheses should ever be thought reconcilable: Nay, they never would, had not the Prejudices of a contrary Notion, engrafted in Education been the chief Stumbling-block, for how far such Prejudices prevail is very visible in all Schools of Education throughout the World,

§. 6. I have therefore impartially endeavoured to remove this Stumbling-block, and shall submit my Arguments to be weighed as impartially in the Judgments of my Readers: And, for the Reasons I have given, I shall continue to judge on this Side the Question, except weightier Reasons can be afforded, than what I have hitherto met with to overballance what I have given, or may hereafter see Reason to urge, against such as may be advanced to the contrary.

I have endeavoured, as I first attempted, to prove it to the highest Degree probable, That Mat-

ter, as mere Matter, is altogether incapable of any perceptive, active, or cogitative Faculties; and, that therefore whatever modified material Bodies have these *Faculties* added to them, it must be from a Principle superior to the Matter they actuate, which is, in its own Nature, perfectly immaterial, and therefore may be allowed Immortality, rather than that unintelligent Matter, which is of no Use or Profitableness to itself, but was only created to be passively subject to created intelligent Beings, should notwithstanding that, be allowed ever to subsist in one Form or other.

And if more Wisdom and Goodness will appear to flow from God's ordering the Course of Nature, so as to continue in Existence the whole perceptive Parts of the Creation, and to advance them to a greater Perfection than they were in, when after the Creation of them, he pronounced them all, *very good*; I say, if more Wisdom and Goodness will appear in this, than in his Annihilation of them, I can assure myself, that it must be an *unerring Conclusion*, That he has, therefore, so ordered it, because the greatest Wisdom and Goodness must necessarily be concerned in all the Works of his Hands, since his infinite Perfections could never suffer him to deviate therefrom: Therefore to him be ascribed the Kingdom, Power, and Glory for ever and ever. *Amen.*

CHAP.

C H A P. V.

§. 1. **I** Shall next endeavour further to illustrate the Conclusion of my second Proposition or Hypothesis, *viz.*

That tho' the material Parts of Animals are subjected to Alteration and Decay, so as to disinherit their cogitative Faculties, yet that superior Existence, which gave them Perception, and a voluntary Self-motion, is not thereby subjected to an Exclusion from *further* Existence.

Tho', I think, I have already proved this to the highest Degree of Probability, yet it being a Subject pretty novel, because generally opposed, I shall endeavour, by Way of Recapitulation, to put this Matter still into a clearer Light; and I shall then proceed to consider and enquire into,

The Nature of the separate Existences of Spirits unbodied, as to their *U B I*, Forms or Figures, Extentions and Motions.

But *first* by Way of Recapitulation to illustrate my former Arguments.

We all agree from unavoidable Observations, that the material Parts of Men and Animals are subjected to Alterations, and Decay of those proper constituent Parts, which at first rendered them fit Tenements or Habitations for their intellectual Faculties.

And it is pretty generally agreed, that even the Matter, that composed their constituent Parts, when their cogitative Faculties have been disinhe-

rited from them ever so long, do still continue to exist in some Manner or other.

Now if the material Organs, which were only created and modified on purpose to be the Habitations of the superior, intelligent, and cogitative Faculties for a certain Time, shall not cease to exist when they have answered this End of their first Creation, and Modification, but are still continued for some further Purposes, than that of entertaining, for a certain Time, some actual perceptive, cogitative Faculties of superior Existence, and to whom they had been only subordinately passive; then what less Conclusion can we draw, than that the Wisdom of infinite Perfections, that preserves the inferior Parts from Annihilation, does also preserve the superior Parts there-from?

For as to the material Parts it would have been the same to them, to have been reduced to their pristine State of Non-entity: But the superior cogitative Parts of all Animals, as has been observed, in the most despicable Forms, dread the very Thoughts of Destruction, and consequently of Annihilation.

Does it not, then, appear, to our Reason, to be more Wisdom and Goodness in God to preserve that Part of his Creations in Existence, that he has endued with Perception and Activity, and to whom that Perception and Activity is a desired Enjoyment, rather than that Part of his Creation, whose Existence is, to *itself*, of no Service; and to which it is *equal* whether it exists or not?

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It has also been observed, that there 'is a spirituous Influence joined with, and necessary to the vegetative Life, yet *unintelligent* of its passively active Power, tho' the Continuance of the Growth of Vegetables, and the Cohesion of all divisible Particles of Matter in every Degree of its Subsistence, depend upon it; and without which every indivisible Particle would be separated and fly off from each other. So that, I think it might be possible for that Divine Power, that first created and constituted the Cohesion of Parts, by withdrawing those *Laws*, by which he preserves Matter in Being, to reduce it to its *pristine* Non-entity.

This, I say, we may suppose possible to be done (if it was more Wisdom to annihilate than continue it) by that Almighty Power that was the Author of its first *Existence*: But from his Wisdom in the Creation of any Thing, whether material or immaterial, we naturally conceive, that he would not create any Thing but what he saw would be his *Wisdom* to continue in some Form or Manner of Existence or other; and when he shall see Reason to put a Period to its Changeableness, then to establish its Existence without further Subjection to Decay or Vicissitudes, Of which see the 4th Sect. of my IId Part Of *Philosophical Meditations*.

In which I think, I have proved it reasonable to believe, both from Revelation and Philosophy, That the very Materials of this Heaven and Earth, which we now inhabit, will not be annihilated, but changed and made new, and subjected to no further Changes and Alterations,

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And from Revelation our philosophical Enquires ought to be guided, and when from Philosophy, in any disputed Hypothesis, that Side of the Question, which carries along with it the Appearance of the most Wisdom and Goodness of God, I am sure, the Authority of Revelation appearing also on that *Side*, will justify our giving our Assent thereto.

Therefore in all disputed Philosophical Hypotheses; or Propositions from Revelation, that Men vary in, as to the true Intent and Meaning of the Scriptures: That Construction, which shews the most Wisdom and Goodness of God, ought to be allow'd; and contrary Comments ought not to be entertained, but may be looked on only to have darkened their true *Intents*, however well designed by the Commentators, who may have erred for want of discerning Judgments, or thro' Prejudices of Education, or a Fondness to follow a Multitude, or the Like.

All Men are ready to allow, that whatever is most wise and good must necessarily be conceiv'd of GOD the original Creator of all Things; and, I think also, that it is generally allow'd, That all Matter incapable of Cogitation, will, from God's Wisdom in the Creation of it, be for ever continued in some Manner of Existence; and that it will at last be so far refined, that it will not be subject to any further Changeableness. Can it then remain doubtful, that the *Cogitative, Perceptive, and Self-active Parts* of God's Creations shall be established in Existence (even all the Animals of the brutal Creation) and in a State of Rest and Pleasure, adequate to their dispo-

different Intellectuals, and original Intentions of their first Productions.

Thus far by Way of Illustration of my former Observations.

§. 2. From the maintaining of the foregoing Propositions, I have observed some to make the following Enquiries.

If the Souls of the whole Animal Creation, as well as those of Men, shall have an Existence after Death, or after a Separation of their active from their passive Faculties, their active Principles being altogether immaterial, then, Where is their UBI? What are their Forms or Figures? What Space do they possess; and what must be their Extensions and Motions?

Tho' we cannot ascribe to God, the immaterial, necessary, unoriginated spiritual Essence, either Form or Figure, Extention or Motion, because he instantaneously comprehends both Time and Place, yet created Existences, tho' spiritual, can do neither, being necessarily finite; and Finiteness must necessarily confine them to possess only some Part of Space, how enlarged soever it may be: And what Form or Figure their Extensions may possibly make can only be discerned in a spiritual Way, and not by our present Organs of Vision; since the Forms or Figures (if we may so call them) of immaterial Existences are distinct from those of material Ones; and the nearest we can judge of them, I apprehend, may be from the Extension of the Capacities of each.

The Extension of Spirits must be more or less according to their different Intellectuals.

And

And the Extensions of our own Spirits, when they shall become unbodied, we may now judge of by the *Extensiveness* of our present Imaginations, which, at Pleasure, we can, almost instantaneously waft to distant Places which our ocular Views has given us any Ideas of, and even to Places we never saw, but have heard Relations and Descriptions of.

Thus our Imaginations can pass round the Globe, and from thence can visit the Planets of our Solar System ; and can even advance themselves amongst the Systems of the fixed Stars ; and, while our Bodies are at Rest can silently *contemplate* amongst them,

May we not guess from hence, as our cogitative Faculties can have this Range of Motion and Extension beyond the bodily Organs, while in Union with them, that so they shall be able, when set at Liberty there-from, to see into all these Curiosities with a *Knowledge* as extensive, and *Motion* as swift then, as our *Imaginations* can reach now.

Thus finite immaterial, cogitative, created Existences, exist in *Space*, which is their *U B I*, without obstructing the Existences of other Beings, whether of the same or of different Kinds ; for tho' two material Bodies resist or repel each other, yet immaterial Existences find no *Resistances* one from the other.

§. 3. We find that in this State our cogitative Faculties are prodigiously *enlarged* beyond the Figure of our material Organs : We can at present almost instantaneously disperse our Cogitations to all the Objects, that the Organs of our common
Sensa-

Sensations have furnished us with Ideas of; and occupy a prodigious large Space in our Imaginations, while, at the same Time, the same Space may be occupied also by Millions of other Mens Imaginations; and yet no Clashing, Disorder, or Confusion ever arises amongst them, no more than if it was our own single Imagination only that had the Possession thereof.

And, May we not expect, that the Knowledge in unbodied Spirits are as extensive as our Imaginations, and that such of those, who thus possess or occupy the same Parts of Space, shall have a Knowledge of, and Communion with, each other, in such spiritual Ways that we must wait for the perfect Knowledge of, till admitted to experience it?

For during our Soul's Confinement in a material Body, in the Movement of its Imagination from its bodily Confinement, it is restrained from the Knowledge and Conversation of those, who are at Liberty from their earthly Prisons.

Therefore it is, that we are so far easy under our present Union of Soul and Body, and covet to continue in our present State, rather than to be disinherited of our material Organs, and to make the Experiment of this Acquaintance with the spiritual Inhabitants of the other World. This we generally seek to avoid till we are forced out of these Tenements, when we can no longer keep them in Repair; after which, I am persuaded, that till they shall be new modeled, we should be very loath to inhabit again, when we have once experienced our Liberty from them.

§. 4. For, then, there will be a Scene opened, that will give us a more clear and distinct Understanding of these Things, which in this State are properly so far concealed from us, as to be only viewed in Obscurity : But we shall have then, not only our Imaginations so almost instantaneously projected to the Distances in the Universe, but also with them, our very identical selves to receive a clear and distinct Conversation with Angels, *and the Souls of just Men made perfect*, as well as to be admitted to the beatific Vision of the Presence of God, to see him as he is, an immaterial and infinite Spirit, which no mortal Eye can behold.

For these Things are necessarily veiled to Flesh and Blood ; and are out of the Reach of our present Organs of Sensation ; and before we can be fully acquainted with an immaterial spiritual World, we must put off this material Veil, and then we shall intelligibly understand how we occupy Space, without debarring the same Space we occupy from being possessed by ever so many spiritual Essences besides ourselves ; and also how we shall communicate to each other our reciprocal Transports of Love, Joys, and Delights ; This, I say, we shall clearly know, (of which we now can only take a Prospect at a Distance) when the dark and obscure Veil of our bodily Organs is removed from our Intellectuals.

§. 5. From hence we may observe, that Space is the *U B I* of Spirits ; their Extentions are the Extensiveness of their Capacities, and how far they can at once extend them, or have a present
Know.

Knowledge of such Objects that relate to their State.

Their Motions may also be consider'd, as removing their Intellectuals to Objects distant from those they were before employ'd in, which we may reasonably suppose to be performed by them as easy and quick as the Removal of our *Imaginations* is with us ; or with the greatest imaginable Swiftneſs and Alacrity.

But, as before obſerved, all *created* Spirits, being finite, can never comprehend or reach Infinity, thro' all their *boundleſs* Liberty, and therefore let them occupy as much Space as 'tis poſſible to imagine, they are always ſubject to the Laws of *Motion*, from their Impoſſibility of becoming Infinite, and to the Laws of *Progreſſion* in their Exiſtences from their *Beginnings* to exiſt ; ſo that tho' their Extensions are ever ſo large, or their Motions ever ſo ſwift, they may for ever move in the boundleſs Infinity of Space, and never come nearer its End.

§. 6. There are, then, no Bounds or Limits to the Enjoyments of the *juſt*, there being no *Limits* to their Poſſeſſions, nor are there any Barriers to hinder others from the full Poſſeſſion of what, even, they do poſſeſs themſelves ; for whatever Parts they do poſſeſs, may, without *Reſiſtance* be equally poſſeſſed by the greateſt Numbers of others, which may form agreeable Societies and Communities, whoſe ſimilar Virtues may give each other reciprocal Pleaſures.

§. 7. Thus having taken a Proſpect of the ſeparate State of the Spirits of Men. I ſhall now conſider what may be reaſonably concluded of the

separate State of the Spirits of the rest of the Animal Creatures, when they are disinherited of their bodily Tenements; since, I have proved before, that it is to the highest Degree probable, that they will have a future Existence, and particularly from that Proposition appearing to carry in it the greatest Wisdom and Goodness of God; That their intellectual Faculties should be continued in Existence in a better State, rather than to annihilate them, and thereby deliver them *over to* (instead of delivering them *from*) the Bondage of Corruption.

Now the Difference of the Existence of the Spirits of Beasts from those of Men will consist in the Difference of their Intellectuals, as may be infer'd from my former Observations: The Extent of their Capacities, being far inferior to Man's, their cogitative Faculties must necessarily be confined to so much a narrower Compass, by how much they are of inferior Intellectuals, and which will be more or less according as their various Kinds were in their first Creations intended.

§. 8. But the Largeness of the Intellectuals of different Animals does not consist in the Difference of the present Bulks of their Bodies, nor are they at all to be judged of by that *Measure*, since we find more Wisdom in an *Ant* than in an *Elephant*; which shews that the spiritual Intelligence in the least Animal may be as extensive as in the largest: For who knows, but that the very *Animalcules* on the Waters may have as much Wisdom as the greatest *Whale* in the Seas.

Spiri-

Spiritual Intelligence consists not in the present bodily Bulk of any Animal; and its *U B I* in Space, let it be where it will is no *Obstruction* to the Existence of other Spirits, as before observ'd.

So that as spiritual Intelligence cannot be measured by the Bulk of the Animals present material Bodies, therefore it consists not in inhabiting of greater or lesser material Tenements, and consequently not at all in *Matter*; for tho' material Organs was its first Habitation, it is not essentially necessary to active Spirit, being in its own Nature only passive and unintelligent.

As therefore Matter is not essentially necessary to active Spirit, so the Intellectuals contain'd in the *Smallest* Parcel of Matter may be as extensive as those contain'd in the *Largest*, and therefore the Extensions of unbodied Spirits are to be measured by those *Capacities* they enjoy'd in the Materials they possessed. Since, then, in Matter there is not essentially any intellectual Faculties; and intellectual Faculties being separable from Matter, their Extensions, then, when separated must be according to the essential Properties of the Intellectuals.

§. 9 And there are as many Degrees of intellectual Faculties amongst Animals, as there are numerous Species or Kinds of them; for no Specie could have the same intellectual Faculties belonging to another Specie, and yet be the same identical Creature; therefore every one remains satisfy'd with the Intellectuals they enjoy, as being most properly adapted to their own Existences: And such Pleasures as their own Existences have entitl'd them to, they will fully enjoy, when

when they become delivered from their present Bondage of Corruption, by their *glorious Liberty* with the *Children of God*.

§. 10. And as their highest Intelligences can arrive to no greater Perfection than the Enjoyment of a glorious Liberty with the Children of God, who to them are God's Representative, and their Governors; so according to the Enlargement of their different Capacities, as they shall more or less comprehend, and enjoy the Pleasures flowing from their Excellencies, so will their Intellectuals be more or less extended, and each receive as much Pleasure there-from, as their different Capacities are able to receive from their just Government, which, with adequate Joys, they shall gratefully return in Obedience, since the arbitrary Government, now exercised over them, will be entirely removed, and a full Liberty and Freedom proclaimed throughout the *whole Creation*.

Then shall no Fears of Tyranny prevail again for ever: Then shall every intelligent Being truly enjoy the Property of his own Existence, under the indulgent Government of the *Sons of God*: And then shall the Words of St. Paul appear in their true Light: *For the Creature it self shall also be deliver'd from the Bondage of Corruption into the glorious Liberty of the Children of God*. And be clear'd from all darkened Interpretations put upon them by those, whose prepossessioned Notions of their *own* Immortality only, have distinguished away that of the *whole Animal* Creation besides Mankind.

§. II. And now, must not *this* afford a more ample Scene of the Wisdom and Goodness of God, and shew *his tender Mercies over all his Works*, than the contrary Notions? Are we to look upon this Expression, *His tender Mercies are over all his Works*, only to relate to *Man*, one single Specie of the numerous Works he had created, even, before him, and whom he had endued with the Faculties of Perception and voluntary Motion, and likewise pronounced them *good*, and *blest* them? &c. Certainly if Prejudices and prepossessed Notions be fairly thrown aside, it must appear most reasonable even to the highest Degree, that this Side of the Question must vastly overballance the other in impartial Judgments, since herein is discovered the greatest Goodness and the most consummate Wisdom of our bountiful and merciful CREATOR.

CH A P. VI.

Of the RESURRECTION.

§. I. **H**AVING, in the last Chapter, enquired into the State of Souls, or Spirits separated from the Body in the Interval of Death and the Resurrection, I shall now consider,

That the Resurrection of the Body is purely a Matter of Revelation, without which, no Philosophical Hypothesis would have been able to have given us any Light into; I shall therefore

chiefly

If this be meant of Original & Indivisible Revelation, it may be admitted; but many other sorts of Revelation are not for the business of the resurrection, which has been variously taught amongst those who were leaders of the Bith.

chiefly enquire into this Matter from that Light, which Revelation affords, and also observe how far Philosophy will admit of being concerned (by the Illumination of this Revelation) to illustrate this Enquiry.

As to the Resurrection of *Man's* Body, we have such Assurances of it from Revelation, that to all reasonable Men the Matter is left without Dispute. And that thereby the Nature of our present Bodies of Flesh and Blood will be *Changed*.

Not the Nature but the Properties & Qualities of this Body changed.
I cannot imagine either the Properties or the Seeds of this Body
 And this appears to be of the other Animal Creation also, from the different *Seeds* of Bodies dispossessed of their spiritual Inhabitants, which are as various as the Seeds of *Wheat* and other *Grain*; as in 1 Cor. xv. 37. which may be observed also from the following Verses, to be meant of the different Species of Animals, in Allusion to the different Kinds of Grain, ver. 38. *But God giveth it a Body as it hath pleased him, and to every Seed his own Body*. And from the next Verse it is evidently plain that he there makes a full Distinction of the different Kinds of Flesh of Men, and other Animals, as before of the different Kinds of seeds sown, as ver. 39. *All Flesh is not the same Flesh; but there is one Kind of Flesh of Men, another Flesh of Beasts, another of Fishes, and another of Birds*. Ver. 40. *There are also Celestial Bodies, and Bodies Terrestrial: But the Glory of the Celestial is one, and the Glory of the Terrestrial is another*.— And then he proceeds, by a Comparison of the different Glories of inanimate Globes, to shew the different Glories of the intelligent Creation, as in Verses

41; 42. *There is one Glory of the Sun, another Glory of the Moon, and another Glory of the Stars; for one Star differeth from another Star in Glory. So also is the Resurrection of the Dead. It is sown in Corruption, it is raised in Incorruption.*

Now, let us observe here the Tendency and Design of this Description St. Paul gives us of the Resurrection. Here are all Kinds of *Flesh* mentioned of Men, Beasts, Fishes, and Fowls, viz. All Animals of the whole Creation, and, in their different Degrees and Circumstances, compared with the different Degrees of the Glories of inanimate Globes, as Sun Moon, and Stars; which had been appointed for their, and our, Uses and Services; and then immediately applies it to the different Glories of the Resurrection. *So also is the Resurrection of the Dead*: Wherein I cannot see the least Room, that it can signify less than the whole Animal Creation. And then he proceeds, ver. 43. *It is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power.* Ver. 44. *It is sown a natural Body, it is raised a spiritual Body.* Ver. 45. *And so it is written, The first Man, Adam, was made a living Soul, the last Adam was made a quickening Spirit.*

So as by Adam's Transgression all *Flesh*, in which is Life, shall die, so in Christ shall all be made alive. Ver. 46. *Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual.* Ver. 47. *The first Man is of the Earth, earthy; the second Man is the Lord from Heaven.* Ver. 49. *And as we*

have born the Image of the earthy, we shall also bear the Image of the heavenly. Ver. 50. Flesh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption, &c.

From whence we may clearly observe, that our Bodies, after this Resurrection, must have passed from natural to spiritual Bodies; from corruptible to incorruptible; from dishonourable to glorious Bodies; and from a State of Mortality to a State of Immortality; and no longer be clothed with Flesh and Blood, nor require the Supports of Meat and Drink, nor be continued by the Circulation of Fluids; so that our Bodies, tho' sown in Corruption, will undergo such a refining, that no Footsteps of our *present* Inheritance in them will appear: And whatever *Sameness* may then belong to these Bodies, it cannot be from the same Flesh and Blood they now consist of; since *Flesh and Blood cannot inherit the Kingdom of God.*—— If it could, What need we to put it off? But we put off this *mortal* Body in Order to put on an *immortal* One; we put off this *natural* Body in order to put on a *spiritual* One.

§. 2. Thus shall they who are living at the Sound of the last Trump, *when the Dead shall be raised, be also changed in a Moment, in the twinkling of an Eye,* as it is in ver. 52.

Which Change of a natural to a spiritual Body, *Enoch and Elias* must necessarily undergo upon each of their *Translations* from the Earth; and also our BLESSED SAVIOUR's own Body upon his Ascension into Heaven.

And

Faculties; or, as the judicious Mr. *Lock* very justly observes: The Consciousness of every identical Person makes his identical self, let that self possess whatever Body, or let that Body undergo ever so many Changes.

And if there may be said to be any Sameness in our Resurrection Bodies with our present, I conclude, it must be from some spirituous Influence in the *Seeds* belonging to the material Organs, which spirituous Influence as it is concern'd in the Vegetation and Cohesion of all Matter, so, when Matter is refined from all heterogeneous Particles, it must concenter in this spirituous Substance it self, being changed from natural to spiritual, or a Transmutation, of the natural into the spirituous Parts belonging to its Substance.

Which Change, Revelation informs us, will pass upon the whole Heaven and Earth, even the material inanimate Globe we inhabit, as observ'd in the II^d Volume of my *Philosophical Meditations*. And to what Degree this Globe, upon this Change may be extended, I must leave to our future Knowledge; but if the Occasions of its Inhabitants shall require its Extension; we may be assured that its Extension will be exactly proportion'd to such Occasions.

The Sameness that will remain in either Man or Animal will consist in the spiritual Intellectuals, for as nothing will remain of the heterogeneous Parts of the whole material Globe, or its Inhabitants, or nothing in the inanimate World that is not of a spirituous Kind, and which have been adapted to the Occasions of spiritually intelligent Beings, so then will no *Footsteps* remain to suit such

such Occasions as now our present natural State requires: But the Bodies of Men and Animals will then be refined, and fitted for the Re-union of their Souls and Spirits from such of the *spirituous Seeds* that constituted their natural Bodies.

§. 4. So that their former natural Bodies shall then become spiritualized, and be no more subject to the Laws of natural Matter, nor will such spiritualiz'd Bodies mutually resist or repel each other, like Bodies in their present natural State.

§ 5. So the new Heaven and new Earth, which, by the general Conflagration, will come refined out of the present, will cease for ever to be subject to the Laws of Gravitation to, and Attraction by the Sun, and tho' the Sun should continue its present Station after this final Catastrophe of the Earth, yet the Earth will be thereby released from the present Laws, which now confine its Orbit, and commands its Tribute of *Gravitation*; being then so refined as only to suit the Occasions of spiritual Inhabitants, who will be, as before observ'd, deliver'd from all Occasions and Subjections to the *Laws* of natural Matter, and therefore they will have all such Confinements removed and taken away.

So that the Motion or Motions of the *new* Heaven and Earth, instead of being confin'd to an Orbit round the Sun, which, in its present State, it is very wisely assign'd to, I say, what its Motions or Flights may *then* be thro' the *Glories* of the Creation, we can only judge will be under the Conduct and Influence of our blessed *Lord*, and *King*, CHRIST JESUS, under whose Direction the whole *Creation* shall rejoice and be satisfy'd.

And

And now Mankind, God's Representative to the inferior Creatures, shall proclaim a full Liberty amongst them, and a Freedom from all Slaveries and Oppressions; and where a Governor proclaims such Liberty, it must needs be received with Joy, Pleasure, and Thankfulness, and especially to *such* who have groaned under the Hardships of Oppressions.

And now, no heterogeneous Parts remaining either in the Earth or its Inhabitants, let its Motion or Motions be under whatsoever Directions its spiritually refined Substance can never become offensive to any Globes whatsoever, whether they remain in their present State, or become as *it* will *then* be it self.

For in this spirituous State it cannot obstruct any of the Luminaries from performing their Offices to any opake Globes, which they warm and enlighten, because, in those spirituous Circumstances, they are refined from all the Grossness of solid Parts, that can give any Obstructions.

§. 6. And this Change of the Earth may be said to be from a Body *Terrestrial* to a Body *Celestial*, and what Bodies Celestial there may now be, or shall hereafter be in the Universe we must leave to our future Knowledge; but that it is probable there is such, may be gathered from what St. Paul affirms, 1 Cor. xv. Chap. ver. 40.

There are also Celestial Bodies, and Bodies Terrestrial, Which Celestial Bodies, I take to signify such Bodies that the Earth will become after its Conflagration, since there is as plain a Distinction between its present and future State, as between natural and spiritual Bodies.

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And that the righteous should have a Mansion, after their Resurrection, adapted to their spiritual Bodies, to consummate their Happiness, wherein the Glory of God and the Lamb should shine forth in the fullest Lustre, I have made plain from Revelation, in the last Sect of the IId Part of my *Philosophical Meditations*; which Abode will then be set at Liberty from paying Tribute to the Sun, because it will then cease to be useful to it, or any of its Inhabitants; for, the very Author of all their Existences, shall then withdraw the *Usefulness* of all secondary Causes; and supply all their *Uses*, by giving his Creatures the Enjoyment of himself, the original and first Cause of all Things, and shall also give them the Possession of a Kingdom with his ONLY BE-LOVED SON, who redeemed them to himself, *That where he is, they may be also*. And if where *he* is, they shall be also, then can they never be, in any wise, out of the Way they can covet; for it is impossible that such a Conductor can ever lead them astray.

REFLECTION.

§. 7. Let us, therefore, even now, *Place our Affections on Things above*, by holy Meditations, and thereby frequently have our Conversations in *Heaven*, that, whenever we shall put off these Bodies of Flesh and Blood, our Souls may *ascend* to those blessed Mansions of Rest and Happiness, that Christ has prepared to receive us into, even that very *blessed Abode*, which he judges worthy of his *own* peculiar blissful Presence and Possession.

And

And if our BLESSED REDEEMER has thought good to purchase *us* a Possession along with himself, then we may assure ourselves, that if we continue here under his Directions, that we are now under his Influence, Care and Protection; and that the Habitation he will hereafter give us the Possession of, will be such that shall for ever answer all the Desires and Expectations of our Souls, and therefore free them from further Frailty and Subjection to Sin.

Then, and there we shall inherit uncreated Light, and possess an Inheritance, prepared by, and fitted for that very Presence and communicable Goodness of its infinitely perfect Author, The eternal KING OF GLORY: In the Fruition of whose blissful Presence, even the unlimited Desires of the Soul shall find *full* Satisfaction, from whence with the most feeling Gratitude will flow her eternal Praises, with the highest, sublimest, and most refined spiritual Elevations, and mutual Raptures, beyond the Reach of our present Imaginations or Conceptions, which *now* can only faintly raise our Voices to ascribe to the original Fountain of Goodness, and *Author* of our Existences, *The Kingdom, Power, and Glory for ever and ever. Amen.*

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